

fully but manfully admitted the facts and suggested remedies. To such an enquiry it was necessary to throw open our columns, and we earnestly hope the discussion will not have been in vain. Our chief, we may say our only, regret has been the length of the communications, but that has sometimes been unavoidable in some cases, although most of them have also been cut down. Mr. Wright will see why we have been forced to cut down his communication. In doing so we call his attention to the fact that although the church in the portion of the diocese of Huron with which he is familiar, has to his own knowledge increased by leaps and bounds, Huron is a very large diocese and the statistics which we published last week show as a whole the confirmations have decreased nearly one-seventh or about 500. There must therefore have been a great leakage in another part of the diocese unknown to Mr. Wright, and our readers will naturally desire an investigation and explanation. Niagara decreased 105 and 78 out of a total of 1932.

#### Misunderstood.

A few weeks ago we cut the concluding paragraph out of a letter in the Church Times with the intention of publishing it in this column. The tone of the letter itself was painful. The writer, a clergyman of the most advanced school and city bred had been advanced to a country parish. There he found himself surrounded by parishioners with whom he had nothing in common, who could not, or would not, understand him, and he found himself often without one male assistant. The defect of the letter was self-pity and lack of sympathy for the poor parishioner or of any attempt to give him the service to which he was accustomed. Does it not shed a flood of light on the complaint—as to the English emigrant leaving the faith of his fathers on this continent. Bad as our system may be, one where clergy and people are independent of each other is not an ideal one. But this is the paragraph we cut out: "The heroism of the country parson has yet to be recognized. Much has been written of the hard, self-denying work of the clergy in the East-end of London. Let us thank God for their lives; let us also remember the splendid lives which are being lived by many of the clergy in the wilds of the country. There are men in rural England who are missionaries in all but name, whose lives are full of poverty and obscurity, who see but little result of their labors. The world's hall-mark of success has not been stamped upon their lives, yet the work—quiet, unobtrusive, and withal heart-breaking—which they are doing, will be recognized and rewarded on that Day when so many human judgments will be reversed. In conclusion, I would say what I said at the beginning of this paper—work in the country is often the hardest of all work; town work is light by comparison. A man must be a theologian, and an accurate one, to teach a village congregation. If he can do that, he is good enough for a town parish. He who succeeds in the country will succeed in town; but a man may fail lamentably in the country who has been a brilliant town success. A man needs to be a saint, if he retains his faith, his hope, and his devotion after years of pastoral work in the country. Many are called to the work of the ministry: not all are chosen to the work of a successful country parson."

#### Another view

Is contained in a letter from another city clergyman similarly situated and which is also instructive. This writer also finds the contrast between town and country deeply stamped. Especially marked in the rustic objections to sacramental teaching: the expectation that the parson will help in money matters and by gifts of food and clothing; the lack of any feeling of corporate churchmanship; the difficulty of teaching: the disregard of the sacraments, owing to the country priest's neglect; and last, the sloth of too many country incumbents. We condense from his conclusion, which our readers will see also sets aside all the rustic opinions and convictions, and treats him as densely ignorant. While too often these rustic aspirations are met by some humble pastor who speaks a language and expresses thoughts which he understands, this country parson concludes:—"There are other difficulties which beset the country priest, but it would avail little to enumerate them. Indeed, I only write this much in the hope that these words may help some brother of the towns to realize our fellowship with him in difficult work for God. If the country priest cannot bear his cross, why is he a priest at all? And a country life has many compensations to offer. Moreover, I am convinced, and more and more convinced as each week passes, that country work is full of promise to all who enter it in the spirit of love and sympathy. The dull, rustic heart will unfold before love, the yearning for higher things will come, if the priest be only faithful to his trust, uncompromising in his high ideals, diligent in his visiting. The country people may (and they do) hate Catholic ritual as yet; but they do, after all, desire godliness in their shepherd, and respond to his call when they find it. The response is slow in coming, but it is sure. It will not come except by patient, unwearying, loving work, but it does and will come, often from quarters least expected. The work must be personal and persuasive. The most eloquent of sermons—nay, a life-time of eloquent sermons—will not, as a rule, induce the agricultural labourer to come forward for Confirmation or Holy Communion; whereas the personal seeking out of such as seem to be seeking to serve God, and then the personal appeal to their conscience, will often bring them to that point to which conscience, it may be, has been urging him for years. The fact that the country parson 'is a pleasant gentleman to talk to,' but is not one who brings a living message from God, is far more responsible for the religious torpidity in our villages than is often supposed."

#### S. P. G. Grants.

We are glad to find that the powerful influence of Archbishop Machray, the Primate of Canada, has been able to stay the ten per cent. reduction of the grant by the S. P. G. At the meeting of the Standing Committee on the 1st of May in London, two letters were read from the Archbishop of Rupert's Land, giving a full view of the position of the Canadian Northwest dioceses, and of Rupert's Land in particular, and showing the urgent need of a suspension of the "disastrous" reduction policy. The letters also set forth the necessity that exists for many new missions in new settlements, and for a speedy subdivision of the present unman-

ageable missions, many of which are much larger than an English county. A description was given of every mission, and it was shown that one-half of the Church people in the country districts are at present beyond the reach of Church ministrations, and that if the Church does not make the necessary provision, other religious bodies will supply services, and Church people "drift to them." His Grace adds: "May the Church of England, through its societies, do its part for the next few critical years, that its members coming to this land may not have to depend on other communions for what their own Church cannot supply; but that our Church may be fitted to take a worthy share in up-building a Christian people in this new land."

#### DIOCESAN RECIPROCITY.

Among the subjects affecting the well-being and prosperity of the church, which will engage the attention of our Diocesan Synod at their approaching sessions, we hope, that of Diocesan Reciprocity will be given serious attention, and result in such legislation as will remove the disabilities under which at present our clergy labour, and which are a hindrance to the growth and progress of the Church. The finances of the church in Canada are under Diocesan control, and are so managed generally, that as clergymen attain standing or seniority, their position with reference to Diocesan Funds improves. This is right and proper, but works harshly in respect to those who wish to change their diocesan relations, and hinders that removal from one diocese to another, which is often desirable in the interests of the Church, as well as of individuals. As dioceses multiply, and their area becomes limited, the inconvenience and hardship of such a system increases. So much is this the case, that not a few refuse to consider the increase of dioceses till this state of affairs is remedied. When the Commutation Fund in Upper Canada was given to the Church, a man upon it carried his right to participate in it to any part of the Province, but as new dioceses were created his right under it became diocesan instead of Provincial, and consequently were greatly limited, to his disadvantage and also to the disadvantage of the Church at large. It will be found on examination, that all our dioceses, with a few exceptions, have funds for support of the clergy, their superannuation, and for the support of their widows and orphans. No one diocese exceeds the others to any great extent in the amount of their Funds. They vary to some extent, chiefly in the mode of administration and distribution. Any relinquishment of their management or control, by the several dioceses to any larger body is extremely improbable, and is, perhaps, not desirable. As at present administered, they restrain the movements of the clergy, and that freedom of movements and interchange that is necessary for the good of the church. If the principle of reciprocity was adopted, and a clergyman's standing in his diocese, as to its funds, were accepted by the diocese to which he removed, a benefit would be conferred upon the clergy, and they would feel that they belonged to a national and not to a merely Diocesan Church. The simple method of reciprocity, and the recognition of Diocesan

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